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PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The captain of the *Sagamore* has been fined Rs. 100 and costs for unjustifiable treatment of one of his men in Bombay harbour. But the worst charges brought by his dismissed crew against him and the chief mate relate to barbarities alleged to have been committed upon the high seas. We should be sorry if there were no judicial investigation of these charges. White, the man who suffered most, acknowledges that when struck by the captain he struck him back. This of course is a most serious offence, and no shipmaster would think it right to pass it by; but this offence could never justify such a course as the captain is said to have followed. It is believed by many that the American Consul failed to give the case the attention it demanded. Government has been addressed on the subject, in the hope that a more thorough investigation of the circumstances may be obtained.

—Don Alphonso has declared in council his desire to maintain religious liberty. So far, good. King Alphonso XII. is his title. He has taken command of the army, and gone to the front.

—A Bengallee gentleman who has lately returned from Europe a Barrister-at-law, has been put out of caste. The Calcutta *Statesman* thinks this conservatism reprehensible, but adds:

"In common fairness, however, we (*Indian Statesman*, Calcutta) are bound to say that there is another side to the question. We do not clearly see how Hindoos, unless their professions of orthodoxy are hollow, and their religion itself a mere sham, can consistently take back into the bosom of their families those who bid open defiance, as well to the *Shastras* as the most cherished prejudices of their countrymen; who forget while abroad (of course, it is not altogether their own fault, but that does not exactly mend matters) that *beef-eating* is one of the deadliest sins; and who manifest no signs of contrition. Hindoos may fairly contend that they would cease to be such if they admitted these men into their society."

Consistency would require Hindoos to persevere in many cruel and unjust practices which they are now abandoning. Still a man who has got real enlightenment should make light of the caste-condemnation. This is the true way of delivering the country from the incubus of caste.

—The Rev. Mr. Somerville is preaching this week in Lucknow.—The Rev. William Taylor is in Lahore.

—Messrs. Moody and Sankey held their last meeting in Manchester, Dec. 30. It was a crowded and enthusiastic gathering.

"Mr. Moody made a strong appeal for funds to erect a Christian Institute for the behoof of young men. The cost of a suitable building is set down at £30,000. It was announced that one gentleman had promised £5000 towards the object, provided the whole sum should be raised in a month; another subscription of £1000 was intimated; and a large collection was taken in the hall. Besides the money, upwards of a hundred persons made offer of their services as workers in connection with the Institute."

—Some very important remarks were made by the Vice-Chancellor of the University at last Tuesday's convocation regarding the high pressure of the present educational system. We believe it to be much more calculated to destroy than to develope the educational powers.

—With all our improvements, we do not get beyond the liability to great and terrible calamities. Nothing more harrowing could be conceived than the sudden destruction of the *Cospatrick*, with nearly 500 souls on board, in a calm sea, of a serene night. How the fire originated is not known; probably by the carelessness of some passenger. There were 429 emigrants on board bound for New Zealand, and the crew numbered 47. After the discovery of the fire, it was safe on board for an hour and a half, a period of time that would have sufficed to make arrangements for the preservation of all, if it had been rightly improved. But, to do this, demanded presence of mind, faith, discipline on the part of all. It was the frenzy to get away that caused the destruction of all. Men of science may go on with their improvements, but until man is taught to retain his presence of mind in the presence of danger there will continue to be these terrible calamities. They who went down at the time were at all events spared the horrors of those who died of hunger and thirst in the open boat.

—We are happy to mention the arrival of the Rev. Mr. Francis, to join the Baptist Mission in Western India. Mr. Francis will be connected with the Poona Mission. We heartily welcome him to India, and hope that the blessing of God may rest upon his work.

—In our Epitome will be found a notice from the *Lucknow Witness* of "the Bombay and Bengal Mission." It should be added, to the glory of God, that this is a purely self-sustaining Mission, having no reliance upon any Missionary Society; neither has there been any solicitation of aid in this country. Upon this principle it has been established, and the experience of nearly three years shows that it is a perfectly safe one.

—It is mentioned as a reason why Dr. Manning has not been made a cardinal, that the Pope regards himself as a prisoner, seriously circumscribed in the exercise of his rights, and is rather anxious accordingly to abstain from all acts that might give the idea that he enjoys freedom of action. He allows sees to remain vacant; and the places of many dead cardinals have not been filled up. Let this idea be carried out when the Pope dies, and the cardinals will abstain from electing a new Pope, and so there will be an end of the Papacy. His infallibility is overshooting the mark.

—One great boon comes to the Gaekwar's army, through his deposition: they will get their pay, which has been long in arrears—two years, it is said.

—Sir Richard Couch is to preside over the Commission that is to try the Gaekwar. Sir Dinkur Rao is also a member. A contemporary says there is a talk of getting out Lord Selbourne or Serjeant Ballantyne to defend the prisoner. There has been a large meeting of Native inhabitants of Poona, and a petition was got up asking Government that the Gaekwar might be tried by a mixed commission, Europeans and Natives.

To a correspondent who is hungering and thirsting after righteousness, but finds within him a heart that refuses to be controlled by his strongest resolutions, and who asks how he is to avail himself of the fulness of Christ offered to him, we make such reply as we are enabled to. He will remember, however that his help must come from God, and without this help even the most fitting words will be ineffectual.

To live the life of faith in the Son of God, we must reach the point of self-despair; must be thoroughly persuaded that our heart is not to be depended upon. You make firm resolutions that you will avoid something, say, evil temper. In these very resolutions are you not trusting to some supposed power in you? Are you not drawing, so to speak, a draft upon your heart, to be honoured when the moment of temptation comes? Faith in Christ knows nothing else but Christ. And faith in Christ *assures you* that Christ's help is present with you as you need it. This assurance gives you peace, as you go forth to meet temptation, such peace as David had when he went forth to meet Goliath. The absence of this assurance, shows that you have not the faith that Christ demands.

You are consecrated to the Lord, you have presented your body a living sacrifice. You say, "I have repeatedly asked the Lord to remove me rather than that I should offend him again." You must believe that it is the Lord who has enabled you thus to desire to be conformed to his will. Now when you present your body a living sacrifice, you must believe that he accepts it and regards it as his, and supplies the Holy Spirit for its guidance. You are fighting your battle very much with the idea that the Lord is looking on afar off, not very much concerned. In this you wrong him greatly. You must believe that he is present with you as your Life; that you are partaker of a divine nature, and that Christ is all-powerful in you. This is the victory which overcometh the world, even our faith; to take the shield of faith is to take Christ. If Christ died and rose again for me, then Christ is wholly mine, not divided between me and others. Therefore I may look for

all the strength of Christ, for the vanquishing of any evil, provided I look to that alone. Failure will be found to have proceeded from a mixed trust, in Christ and self, in the promise and in my resolution.

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SATURDAY, JANUARY 23, 1875.

THE BISHOP'S CHARGE.

In the quotations made last week from the Bishop of Bombay's Charge, such expressions as this occur: "We are sent to give men life by giving them the Son." Further on we learn that it is not by preaching the Gospel men get life, but by the sacraments. The Apostles did not profess to do more than "*show* men that eternal life which was with the Father and was manifested unto us." "Ye are my witnesses," said Christ. It is a long stride from this position to that which the Bishop of Bombay takes up; from the position of witnessing concerning the Son, to that of *giving* the Son. The language appears to us unbecoming; we might use a stronger word, but we forbear.

The preaching of the Gospel, in the Bishop's system, sinks into a subordinate position. Men do not get salvation by receiving the testimony of the preacher concerning the grace of God in Christ; but by something which the hands of the priest bestow upon him. "The Gospel of Christ is the power of God unto salvation to every one that believeth," said Paul, and we could fill columns with similar passages. But let any candid reader go through the Acts of the Apostles, in which we are permitted, as it were, to be present with the Apostles, and other early preachers, and see them fullfilling their ministry; and he will find that men were not only awakened, but saved by the word. Men are born again by the incorruptible word; men are born again by the Spirit; men are born again when they believe; and these three agree in one; the Spirit of God enters the heart with the word of the Gospel received by faith. But faith that does not involve obedience is not faith; and he who will not confess Christ by baptism, has not a true faith. This is what our Lord intimated when he said to Nicodemus (who came to him by night), Except a man be born of water and of the Spirit, he cannot see the kingdom of heaven. Nicodemus was evidently one of the Jews mentioned at the end of ch. ii.; many believed when they saw the miracles, but Jesus did not commit himself unto them, because he knew all men; and the account in ch. iii. is brought in to illustrate this. How men are born again by *faith in the word*, is shown in this very account, v. 14, 15, 16, etc.

There is not a word in the New Testament about "the sacraments." The command to be baptized, and to commemorate the death of Christ in the Lord's Supper, are not distinguished from the other commands of Christ, nor have they any special prominence. If the system of the Bishop had been that of the Apostolic Church, we can imagine what prominence would have been given to "holy communion" throughout the New Testament. There are twenty-six epistles of the Apostles to churches and to those who had the care of churches, and in only one of these is there any reference to the Lord's Supper. The mind that was in the Apostles with reference to this matter, must have been very different from the mind of the Bishop of Bombay.

He makes a great distinction between the signs and figures of the Jewish dispensation, and the signs used under this dispensation, which, he says, *carry in themselves substantial grace and life.* He calls the signs of Judaism empty signs. Let us look at this. At the Passover, a lamb was slain, its blood sprinkled, its flesh eaten; it commemorated the deliverance from Egypt, it typified the sacrificial death of Jesus reconciling the sinner to God. At the last passover, Jesus puts away the lamb, and gives his disciples bread and the fruit of the vine, bidding them eat and drink these in remembrance of his body broken and blood shed for them. Our Lord has evidently the Passover in mind in John vi. when he tells the Jews that, except they eat his flesh and drink his blood, they have no life. In eating the Lamb, the Israelites in Egypt got life, *i. e.* escaped the death that came upon all the families where the lamb was not slain; and Jesus, in the synagogue at Capernaum, teaches that he is the Lamb, thus typified, that taketh away the sin of the world. But he is careful in the same discourse to show that what he means is, that men get life by faith in him dying on the cross for their sins: He that believeth on me hath overlasting life. It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life. Why the Passover should be called an empty sign, we know not. As commemorative of the great national deliverance, it was wonderfully calculated to stimulate the piety and increase the faith of true Israelites; and as typical of the coming Saviour it would be spiritually profitable to them according to their apprehension of the truth involved in it. We have an immense advantage in the Lord's Supper, inasmuch as the sublime truths concerning Christ's atoning work are so fully revealed to us. The grace is in the truth. "Sanctify them through thy truth; thy word is truth," prayed Jesus. The symbols used in the Lord's Supper have no virtue whatever except as they help to direct the mind to the truth and bring it under the power of it. Signs, by themselves, are necessarily empty; the virtue is in the thing signified. Speaking of the sign of circumcision given to Abraham, Paul says it was a seal of the righteousness of the faith which he had; that he might be the father of all them that believe. It may have been an empty sign; so too is baptism in itself; when it is the expression of a true faith in Christ, it is full of significance.

Now what is the drift of all this? It is purely and simply, the exaltation of the priest. It is the priest who dispenses life in dispensing the sacraments, and all that power to bless a ruined world which Christ has purchased by his death is deposited with the priest. With the priest as priest, as a man in orders, quite apart from the question of his piety and sanctity. In pointing out the reason why Church of England ministers cannot have communion with Christians of other organizations, the Bishop says:

"Avowedly, we belong to an "order," and we are admitted to that order on the basis of the Apostolic succession, which we thus profess to be the ground of our own. Rubrics, prayers, the imposition of episcopal hands, and the words of ordination bear to this an unimpeachable witness, and pledge us to it. This, too, combined as it is with the constant profession of the Christian creeds in our daily office and in our approach to the Holy Communion, commits us to the acceptance of faith in one Holy Catholic and Apostolic Church—in the outward and historic sense of those words, and in distinction from the pseudo-spiritual interpretation—as fundamental and necessary to salvation; while in accordance with this, our services repudiate the possibility of treating the Sacraments of the Gospel as only figures of divine gifts, and makes us, in them, as the real representatives of the one Mediator, actual channels of His grace."

We are the *real* representatives of the one Mediator, *actual* channels of his grace. Men that will have eternal life must come to us. The eternal destinies of men are in our hands. Put alongside of these startling assumptions, the fact that the New Testament knows no priesthood except that of one great High-priest, and that which is common to all believers.

UNTIL THE HARVEST. II.

We have promised to speak about the unrealized possibilities of this dispensation. Is it possible that there should be, under this dispensation, such a manifestation of the glory of Christ as is implied in the account of the harvest in the parable of the tares and the wheat? That harvest is represented as occurring at the end of the world; but, in the Greek, we have *æon*, commonly rendered dispensation. It may seem that we are uttering a contradiction in words, saying that under this dispensation we may look for another dispensation; but what we wish to show is that the one dispensation is germinally contained in another and developed from it. For instance, this present dispensation was germinally contained in the Mosaic dispensation, and was developed from it. Promises and commands are given under a particular dispensation, which when fully embraced bring about a condition of things unwitnessed before; and this is what is meant by a new æon. But the Gospel is called the everlasting Gospel; and the ministration of the Spirit is declared in 2 Cor. iii. to be one that passeth not away. The harvest of the wheat means the complete development of the faith of God's people, so that they shall be in a position to obtain the fulfilment of the largest promises given them; this fulfilment will involve a condition of things unwitnessed before, and may be designated a new æon compared with the incomplete state of things that went before; it is maturity compared with immaturity; but the maturity is germinally contained in the immaturity, and developed from it.

The promises of this dispensation embosom the possibilities of it. We deny that the promises given to the Apostolic church have been cancelled. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." There is no limitation here to the Apostolic times; the promise is to the believer. Christ gives here certain possibilities to the believer; they are given, and the gifts of Christ are unrevoked. We claim that days like the day of Pentecost are among the possibilities of this dispensation; for the Pentecostal blessing was simply in fulfilment of the prophecy of Joel which relates to this entire

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dispensation; the Spirit there promised is 'to all flesh.'

Let us now try to conceive what would be realized in 1875 if this year there were in any place, say in London, an outpouring of the Spirit like that of Pentecost. We turn to the Acts of the Apostles to see what that was like. There was a sound from heaven like a rushing mighty wind, and tongues of fire sat upon each of the disciples. They began to speak with other tongues, even in a great multiplicity of languages. Three thousand men and women are converted, and none of them counts any thing his own. Miracles of healing are wrought; signs and wonders; even the dead are raised. The Jews had their own way of accounting for these things. They believed that miracles could be wrought by demoniacal agency. Science glories in a very different state of things; men disbelieve in the supernatural; but if the supernatural took place before their eyes they would never dream of explaining it by demoniacal agency. The very diffusion of scientific knowledge at the present day would make the effect of miracles, if they were actually wrought, to be far greater than it would have been in former ages. Jerusalem was an isolated city, and the report of what had happened there could only very slowly make its way to other lands; and the difficulty of verification placed new obstacles in the way of its diffusion. But London is connected with all the world; so that what takes place there is made known in almost the same hour in the four quarters of the globe. Electric communication brings the ends of the world together, so that the same event which agitated simply a portion of Jerusalem would now profoundly arrest the attention of all mankind.

Before ascending on high, Jesus commissioned his disciples to go into all the world and preach the Gospel to every creature, assuring them that all power in heaven and on earth was given unto him; and lo! (he adds) I am with you always. These words show plainly that all power in heaven and in earth is Christ's, and is available for the preacher of the Gospel. There cannot be anything more than all power. We are over and over told that the present dispensation far exceeds the Mosaic in its resources. But consider the revelation of God's glory through Elijah on Mt. Carmel, when the priests of Baal were gathered together and the royal family and the people. A man of the faith of Elijah ought to be able under this dispensation to bring down from heaven such a testimony to the truth, such an exposure of the falsities of men, as should be like a universal earthquake. Under that dispensation, the sun and the moon stood still on Ajalon. A mighty angel smote an army of nearly 200,000 men. Angels were employed in the early days of this dispensation; and at the harvest the Son of Man shall send forth his angels and separate the evil from the good.

Ask of me, and I will give thee the heathen for thine inheritance, said the Father to the Son. This same promise is transferred by Jesus 'to him that overcometh' in Rev. ii. 26, 27. And upon him that overcometh, he promises to write the name of the New Jerusalem. All things are possible to him that believeth.

All this availeth not without faith. And inasmuch as the blessing needed is one for all tribes and tongues, it seems reasonable to suppose that God would not bestow it without the consecration and faith of his people in large numbers. And it is matter of much encouragement that at the present time the people of God are giving extraordinary attention to these very things, consecration and faith, and are studying the question of the possibilities of faith as never before.

Daniel, in his last chapter, says that in the last days, the days that bring in the last things, many shall run to and fro and knowledge shall be increased, and the wise shall turn many to righteousness, and the power of the holy people shall be scattered (like seed over the world) and Michael the prince of God's people shall stand up. Michael in Hebrew is Mi-ka-el, Who is like unto God? If an inhabitant of heaven were meant, an angel, archangel, or Christ, the expression would be 'descended,' or 'appeared,' not 'stand up.' See x. 13, 21. If we understand a personification of the developed faith of God's people, all three passages will be intelligible.

GLEANINGS IN "EPHESIANS."

"According as he hath chosen us in him before the foundation of the world." i. 4.

Jesus, the Saviour of sinners, the Saviour of the world, was commissioned and ordained before the world was prepared for man's reception. We see broad pastures, and herds grazing upon them; and we know that he that made the cattle made first the provision for their sustenance. A banquet is for guests; salvation for sinners; Jesus is the son of man, of Adam, and his salvation is for all, Jews and Gentiles. The promises and the invitation express the mind of God, even the choice of God from eternity. The word is nigh thee, in thy heart and in thy mouth; the word of God expressive of his choice, his will that thou shouldest be saved. Chosen *in him.* "He shall bruise the head of the serpent." "He was manifested to destroy the works of the devil."

Holy and without blame before him in love.

'In him' here becomes 'in love.' Rooted in love, *i. e.*, in God's love. The branch partakes of the fatness of the vine. Dwelling in the love of God revealed in Christ, we are holy and unblameable. 'Without blame before him.' 'If our heart condemn us not, then have we confidence towards God.' This then is among the spiritual blessings conveyed to the believer: an unblameable walk. What, oh Israel, doth the Lord thy God require of thee but to fear the Lord thy God and walk in all his ways, to love the Lord thy God and to serve him with all thy heart and soul? This is what he requires, and grace to do this is what he brings to us in Christ; in whom abiding by momentary faith we are unblameable in holiness. Dost thou say no, impossible, it would be presumption to think it? What saith the word? All this wealth of spiritual blessing is brought to you in Christ, and challenges your acceptance by faith. 'I have somewhat against thee,' he said to the Church of Ephesus; that church was not unblameable, and it grieved the Master.

According to the good pleasure of his will. 5.

If he had taken counsel of the Jews, even of the most enlightened Jews, he would not have broken down the middle wall of partition, but even in the church of Christ there would have been a distinction maintained between the poor proselyted heathen and the lineal descendants of Abraham.

To the praise of the glory of his grace. 6.

God is glorious in his power, wisdom, sovereignty, and in his love to angels; but is pre-eminently glorious in his grace, his favour extended to guilty rebels. The glory of this grace appears when the heinousness of sin is understood; when the strength of its fetters is estimated; when the self-abnegation of Jesus is seen; when the chief of sinners is pardoned; when the fulness of salvation is offered freely to all mankind, without distinction; when the believer is changed into the image of God, and ascends from one blissful experience to another. The glory of this grace appears in the burning love and consecrated life of the woman that was a sinner, as contrasted with the cold heart and sanctimonious bearing of the self-righteous Simon. Let Christians carry with them the conviction that God is most glorified in that which most reveals grace. What most reveals his grace? To let us continue in sin while he continues pardoning? This is man's gospel, not God's. Grace is the favour of the all-wise God reaching us in the form most demanded by our need and by the interests of our fellow-men. Grace is most revealed in the conformity of the believer to God's will, as the sap of the vine demonstrates itself best in the clusters of the branch. While there is the thought of our own glory, and desire for praise of oneself, the grace of God cannot be glorified in us.

The grace, wherein he hath made us accepted in the beloved.

Grace wherein he has graced us in the beloved; this rendering will give an idea of the Greek. Grace bestowed upon us in the beloved, who prayed "that the love wherewith thou hast loved me may be in them." As the waters of a great central reservoir are available for all who are in unobstructed communication with it.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Many thanks for your noticing my letter of the 10th instant.

I would request earnest Christian prayers for the mending of my temper.

I am a young Christian (that is to say a late nominal Christian converted) and I find that the Devil is continually placing before me circumcumstances of great templation in this respect, and I am sorry to say that sometimes for a moment I give way: but I pray that I may by the grace of God by many prayers be perfect in all things.

I was glad to see you notice the flippant remarks of one of your contemporaries, regarding the intemperance of native converts. I am not in a position to say anything about them or their habits, but I can affirm that there would be little or no drinking among middle class Europeans if every minister refrained from touching the *accursed thing* himself and looked upon every man who drank, even moderately, as unsafe.

I speak boldly on this subject, for I have had many a year's fight with Hennessey and Co., and have always been beaten. I thank God always for allowing me to join a Church, whose missionaries, as you say, demand and practice total abstinence. I enjoy *good* health without beer and brandy and smoking, to which I was addicted a *good many* years, say over eight. I trouble you with this yarn, as I humbly think that the subject cannot be brought *too* prominently forward.

I could give you many an ancedote, as well as personal facts, in connection with the insidious progress of the habit of drinking fermented liquors, but that I fear to encroach on your valuable time. I may, however, remark that many persons are drunkards without being aware of the fact.

Yours faithfully,

J.

Epitome of News.

SATURDAY, JANUARY 16.

—*Times of India:* "The captain of the *Sagamore* was yesterday fined one hundred rupees, and fifty rupees costs, for the assault on Thörnsen. We are glad that the case has been heard, and that the captain has been fined. We are glad of this, first, because there can be no doubt that Captain Wood was guilty of an assault in law; and, secondly, because as the captain was under the imputation of having treated the complainant in a way for which he ought to have been transported, it is gratifying to find that the justice of the case is met by a fine of one hundred rupees."

—It appears that the Gaekwar has two firms in Bombay. The Police yesterday took possession of the warehouses.

—The Lord Chamberlain of London has issued a circular to the theatre-managers. He says: "Public attention has lately been called by a series of articles in the principal London newspapers to the question of the 'Licence of the Stage,' and I am glad to observe from the unanimous tone of those articles, and from the numberless letters which I have received on the subject, that a feeling

of shame has been aroused in the public mind that the English stage should have reached its present degraded state by the indecent dances and the immodest dresses which now form so prominent a part of the entertainments at some theatres."

He expresses his determination to put a stop to these things.

—*Times of India* ; London : "Five or six Americans, amongst whom was one 'intelligent young Englishman,' banded themselves to sow fields in Arizona, a wild tract in America inhabited only by Indians, with diamonds and rubies, take parties there to discover these precious stones growing, as it were, in the desert, and then sell these fields to the British public. For this purpose they purchased several thousands pounds' worth of diamonds in London, sowed them, and they were, as they intended, discovered by those they took with them to the diamond fields from San Francisco. The diamonds discovered were exhibited in San Francisco, and the most astounding fairy tales were told of the marvellous richness of the find, it being even stated that the 'intelligent young Englishman' having stumbled over an ant-hill, stooped down to look at it, and found that it had been literally built up of rough diamonds and rubies—having being formed no doubt by both white and red ants. This 'intelligent young Englishman' was no other than the Mr. Rubery, who is now prosecuting Messrs. Sampson and Grant for taking away his character by associating him with the great diamond swindle. The *gravamen* of the charge lies in the fact that Baron Grant has been made a joint defendant in the case, because, as it is stated, he had Mr. Sampson, the City article writer of the *Times*, "under his thumb, and it was at his instigation that these articles were written."

—A Calcutta paper hears that a member of the well-known Tagore family has embraced Christianity, and was baptized a few days ago by a German missionary in Christ Church, Cornwallis Square.

—The Rev. Mr. Burgess, of Madras, appeared on Monday last at the Egmore Police Court, charged, in conjunction with the Teacher of the Wesleyan Mission School, with enticing away from his natural guardians a lad named Theroovengada Moodelly. The lad, however, on being called, stated that he was desirous of becoming a Christian and that he had of his own accord gone to Mr. Burgess's house, that no undue influence had been brought to bear upon him, and that he had not been detained in any way against his will. As the lad was upwards of sixteen years of age, the magistrate dismissed the charge with costs, telling the lad that he was at liberty to go where he pleased.

—*Deccan Herald:* Major Remington's butler was murdered last Wednesday night, between Wanowrie and the Sholapore bazaar."

—Colonel Phayre has been appointed Commandant of Asseerghur, says the *Bombay Gazette.*

—In the same is an account of the deposition of the Gaekwar, from which we take this extract:

Colonel Pelly (to the interpreter)—Tell His Highness that this room being under the British flag, and considering that he has come to pay me a visit here this morning, I cannot arrest him here; but with His Highness's permission I will accompany him to his own territory and there perform the necessary ceremony.

The Gaekwar wished to be arrested at once.

Colonel Pelly—Tell His Highness that I do not wish the arrest to take place in the city, as it might be exceedingly unpleasant there, and at the same time I cannot arrest him in the Residency, and if His Highness is agreeable, I shall accompany him to the verge of the British cantonments and arrest him on the confines of his own territory.

The Gaekwar repeated that he wished to be arrested there and then.

Colonel Pelly—His Highness is under the British flag, and under my roof, and I cannot arrest him here. Also tell His Highness that I am not going to "puckrao" him. That, I think, is an offensive term for the fact. I shall merely keep him under surveillance.

The Gaekwar again asked that he might be arrested where he sat.

Colonel Pelly—I am unable to deviate a single point from my orders. I think that what I propose is the best plan. I shall accompany His Highness to the limit of British cantonments, and after the last stone post has been passed, I shall say, "Your Highness, I am ordered by His Excellency the Viceroy to arrest you."

The Gaekwar once more said it was unnecessary to take all this trouble, as he wished to be arrested at once.

Colonel Pelly said it could not be done.

—*Vanity Fair :* "The real obstacle to anything like rational government in Turkey is the Sultan. While the country is on the verge of bankruptcy his own personal expenses cannot be put at less than five millions, or about a third of the whole revenue of the Empire, and considerably more than twice the amount upon which Napoleon III. maintained the most brilliant Court in Europe. Unfortunately, so long as the Sultan refrains from outraging any of the religious convictions of his subjects, they will continue to obey him with a slavish loyalty of which Orientals alone are capable. What Turkey wants is a strong Government of the Anglo-Indian type, ruling under the Sultan's name, and conceding as many empty honours (with a fair civil list) to the chief of Islam as he can desire, but refusing him all authority."

—*Indian Statesman :* "The Baroda territories cover 4,399 square miles, and the chief produce consists of cotton, sugar-cane, rapeseed, teelseed, gingelly, and cereals of every description. The revenue is about 1½ crores of rupees, and the population is about 2½ millions."

—The Rev. Mr. Somerville preached in the Railway Theatre, Allahabad, last Tuesday, to an audience of about 1000, on "The Fiery Furnace."

Monday, January 18.

—*Lucknow Witness :* "The eleventh annual Session of the India Conference of the Methodist Episcopal Church began at Shahjehanpore on the sixth of January and continued until the twelfth. Thirty American Missionaries were present and eight or ten other members of the Conference born in this country."

"Some figures culled from the statistics of the India Methodist Conference as reported at this time will doubtless interest many. The whole number of Church members in North India is 1,889, a gain over last year of 322. Of this total, 261 are connected with the three English Churches in Lucknow, Cawnpore, and Allahabad, and of the year's increase nearly fifty was at these places. The remaining 270 were added from the Hindoos and Mahomedans. During the year 253 adults and 244 infants were baptized. Perhaps the most encouraging item in the figures is an increase of 1,000 children in the Sunday Schools. About 5,500 boys and girls, mostly heathen, are now assembled from Sunday to Sunday for the singing of Christian hymns, and the receiving of instruction in the Word of God."

"Connected with the above-mentioned ecclesiastical body is the Bombay and Bengal Mission of the Methodist Church. Its founder and superintendent, the Rev. William Taylor, was present at Shahjehanpore, and added no little to the interest of the occasion by his graphic representations of incidents connected with his work, as well as by his earnest discourses. The Mission now has flourishing stations not only at Bombay, Calcutta, and Madras, but also at Bangalore, Secunderabad, Poona, and Kurrachee. Still other places will probably be entered before long. The number of members in these churches one year ago was 500. It is now more than 1,200. Nor is the work, though at present mainly among the English-speaking population, by any means confined to them. In and around Bombay there are at least sixty Native converts already, and some twenty or thirty in other places. There are ten preachers proclaiming the word of God in Marathi, seven of them speaking solely in that tongue. And as time goes on these churches will become, without doubt, more and more efficient in direct evangelistic effect upon the heathen. Mr. Taylor, we understand, being now relieved by recent reinforcements from America from the confinement of pastoral labour, will give his attention more largely to preaching among the heathen and personally supervising the general interests of this greatly extended work. We wish him the utmost success.

—A clergyman of 20 years' standing, writing in the *Record*, says : "I make confession to the honour of the Lord, that though I have no doubt that I received the converting grace of God as much as twenty-five years ago, I did not understand what complete unreserved consecration of myself to God was, nor what was the force of God's 'exceeding great and precious promises,' until I heard the addresses of Boardman and Pearsall Smith : and notwithstanding all the hard things that have been said against them, I received a blessing from their teaching which I have not yet lost, and I trust by the grace of God I never shall."

—*Lucknow Witness* : "Union prayer meetings were held in Calcutta last week at half-past seven o'clock in the morning. All the Protestant Churches took part in the services. In using the word 'Protestant' we include one congregation belonging to the Church of England, viz., the Rev. Mr. Welland's. The remaining six congregations of the Church of England enjoy (*l*) the ministrations of 'Anglo-Catholic' clergymen, and, of course, take no part in Protestant meetings."

—The direct railway communication between Madras and Raichore was to be restored to-day.

—The *Bengal Christian Herald* complains that missionaries in Calcutta are very inaccessible, and that Native gentlemen are kept away from them by the rudeness of the servants. We are quite sure this remark does not apply to all.

Tuesday, January 19.

—*Bombay Gazette :* "It has been tolerably well known for some time past that Bombay is the head-quarters of intrigues, the more or less openly avowed object of which is to cherish the sentiment of Mahratta nationality ; and the men who have taken a leading part here in trying to establish cordial relations among the Mahratta princes, and to persuade Scindia, Holkar, and the Gaekwar that they should act in concert to protect their common interests, are naturally annoyed at the want of courtesy shown by the Government of India in abruptly knocking over so pretty a house of cards. The Government can well afford to let these disappointed schemers prate, as is their wont, of high-handed acts of power. Their open enmity is less formidable than their pretended good will ; and the Government of India would indeed be badly off if it were dependent for the maintenance of its power in Western India on the allegiance of educated natives who have the effrontery to suggest that it is quite possible an English Resident at a native Court might attempt to poison the Raja in order to secure to himself the management of the State during a long minority and that an English Viceroy would try to screen such a criminal from punishment."

—Same ; telegram, Baroda, 18th : "Sir Lewis Pelly received private advices that, within the last two or three days, forty lakhs of the Gaekwar's money had been turned into Government of India one thousand rupee notes, in Bombay, and forwarded to Nowsaree. By some extraordinary means, Sir Lewis Pelly secured the receipt for the money, which was in the Senaputtee's handwriting. Colonel Pelly sent for the Senaputtee, showed him the receipt, and demanded the money. The Senaputtee pleaded ignorance. At nine o'clock last night Captain Jackson, accompanied by the Senaputtee and a detective, entered the palace, and, in some boxes in the Ranee's rooms, discovered forty lakhs in Government promissory notes rolled in bundles of cloths. Captain Jackson, preceded by some sowars, drove back rapidly to the Residency with the money. Sir Lewis Pelly expects to recover other forty-five lakhs, eighty-five lakhs, in all, having been missed. A Durbar of the Sirdars is called by Colonel Pelly this afternoon, at which he will remonstrate with them and ask if they were cognisant of this affair."

They denied it.

"The Maharaja continues well. His chief fear seems to be that somebody may poison him from outside his place of confinement."

—At the present moment, the *Saturday Review* argues, it may certainly be doubted whether in this country capital punishment is so powerful a deterrent as it should be, and the reason is simply that the chances are all in favour of the murderer. To say nothing of the stupidity of the police, there are mad doctors, maudlin journalists, weak judges, sentimental juries, and imbecile Home Secretaries. The murder may be as clear as anything can be, but all sorts of excuses are suggested. The poor fellow was mad—indeed, the mere fact that he killed any one is a proof of madness—or he was provoked. A man has a bad wife ; she is shrill, drunken, unchaste. Her husband cracks her skull as the best way of silencing her. Should the poor man be hanged for that? Certainly not, we should say, if you are of opinion that wives should be put to death without trial at the discretion of their husbands for bad temper and looseness of conduct.

—*City Press :* "Mr. Holloway is now building at St. Ann's-heath, near Virginia Water, an institution to be called "The Holloway Sanatorium," for mental disorders, at the probable cost of £150,000. This institution is intended for patients of the middle class, and is to be self-supporting. Plans are also being prepared for a Ladies' University, to be erected on the Mount Lee

estate, near Egham, which Mr. Holloway has recently purchased. It is expected that the cost will be upwards of £200,000, and it is intended that the education shall be of the highest class. The University is not to be endowed. Mr. Holloway is the noted pill-manufacturer."

—The *Indian Statesman* says that Mr. Pedder has reinstated Mr Higgins and Mr. Webb.

—The *Christian Tower*: "Some Christians have taken objection—and very properly—to the name BRETHREN when used as a *denominational* designation. It is certainly not a *comprehensive* term, as the word, etymologically, does not comprehend *sisters*, although it may technically. This designation is of peculiar adaptation to the Society of Free-masons, as that association is purely formed of men, utterly excluding women, and therefore that name, which is in vogue with them, is full of significance in their circle. The expression, "an assembly of brethren," is apt to lead, if unattended with explanation, to a misunderstanding, and to convey the false idea that sisters did not form any portion of the gathering.

"To call *sisters*—"Brethren," is simply ridiculous; and to call certain believers in *Rangoon*—"*Plymouth* Brethren," is also nonsensical.

"Their principal feature is *unclericalness*, and that is all the difference in the main, with respect to church polity, between them and other Evangelical sections of the Church. Every denomination has its own peculiarities, and yet each is respected by others.

"In their formation, the Unclerical Christians, who are sometimes styled, the "Unclerical Baptists," would rather repudiate the idea of *Denomination*, and develop that of *Association*; and as such, for the sake of local distinction, provided that some name is indispensable in the transaction of business, &c., they may be designated the Rangoon Evangelical Alliance, or Christian Union, as Christians of all denominations find an open door and ample room for co-operation,—the ground of membership being the broad Scriptural platform—*Saving faith in Christ.*"

—The Queen Dowager of Bavaria (of the royal house of Prussia by birth) has become a Roman Catholic.

—*Evangelical Christendom*: "The Rev. Robert Bruce, who has been for two or three years resident in Persia, is about to return home, and will carry through the press a revised translation of considerable portions of the Bible into Persian, upon which he has been engaged. Mr. Bruce has been regarded only as a North Indian missionary on leave, for the Church Missionary Society, to which he belongs, has not had a regular Persian mission. The missionary work he has been able to do will not now, however, be suffered to come to an end, as the committee have accepted the offer of Mr. E. Downes, well known for his intrepid attempt to enter Kafiristan, to take Mr. Bruce's place for the time in the event of no other qualified missionary being found for the post."

WEDNESDAY, JANUARY 20.

—In common justice to Colonel Phayre, remarks the *Indian Observer*, the Government ought to make public its reasons for remanding that officer to military duty. At present some people are saying that Colonel Phayre was dismissed from political employ because he failed to make himself agreeable to a monster of vice and iniquity. Our Indian rulers should, out of regard for their own reputation, promptly refute so foul an aspersion on their honour and integrity.

—Mr. Henry Warren, the American who fired a pistol in the Great Eastern Hotel tiffin-room, Calcutta, some months ago, by which the lives of certain visitors were supposed to be menaced has been tried and found guilty in the High Court, but is pronounced of an unsound mind, and is to be detained in custody.

—*Bombay Gazette*; Baroda, 19: "It being the custom of former Gaekwars to visit the Mahomedan Sirdars on the Buckra Eed festival, this forenoon Sir L. Pelly drove in state to the house of the Nawab Meer Kamaloodeen Hoossen Khan, the Sirsooba of the Gaekwar's Contingent, and there met the Mahomedan Sirdars. The procession from the Residency was imposing. Sir L. Pelly was in the Gaekwar's State carriage accompanid by Royal Artillerymen, and an escort of the 2nd Light Cavalry and a Rissala of the Nawab's Sowars. The Gaekwar's troops lined the highways. Sir L. Pelly was received by the Nawab and his brother. After a nautch, in which two women sang and danced, Sir L. Pelly, according to the custom of former Gaekwars, presented a dress of honour to the Cazee. The Mahomedan Sirdars then presented nuzzurs to Sir Lewis Pelly, who addressed them at some length, urging them to give him their assistance in the good government of the State. The Nawab put flowers round the necks of Sir L. Pelly and other gentlemen, and after a distribution of *pan* the Durbar terminated."

—Some cavalry are ordered to Baroda, 180 men.

—The *Indu Prakash* says, that even, if the late Gaekwar did attempt to take the life of Colonel Phayre, that would not show him to be disloyal!

—The *Advance*: Massachusetts furnished two surprises that have gone far to reconcile philosophical people to the result of the late elections—the election of Prof. Seelye to Congress as an independent candidate, and the defeat of Gen. Butler. The latter is very glum over the result. Prof. Seelye told some friends who came to congratulate him, "If I could waive personal considerations, I could congratulate you in that you have elected a man who never sought an office and who never will, and that is something in politics which I rejoice to see, not because you have chosen me, but because you have chosen a man with those principles."——The eightieth birthday of Mr. Bryant has been quickly followed by the eighty-seventh of R. H. Dana. Sixty-two years ago Mr. Dana was editor of the *North American Review*, and received "Thanatopsis" from Mr. Bryant, who was then a young man aged eighteen, and who does not enjoy being reminded that that is the most popular poem he ever wrote.——When "Mother Bickerdyke" was putting the resources of a dozen steam engines into hospital work in Tennessee, and the wasted boys in blue were dying because they had no relish for hard-tack and beans, she went to the officer in command with a demand for milk and eggs. His satirical reply was to the effect that she had better go North and get some cows and hens. She went. And the next he heard of her she was on hand with a drove of lowing cows and coops of cackling fowl, picked up among the farmers of Illinois. Of late years she has made her home in Kansas, and this fall she has raided the Illinois corn-fields again, gathering supplies for her neighbours who have been stripped and starved by the grasshoppers

THURSDAY, JANUARY 21.

—A *chota* cyclone passed over the lower part of Bombay harbour, Tuesday night. A pattimar, with 150 Natives on board, is said to have been upset, and only one man saved.

—On the 16th January the *St. James* sailed from Calcutta for Trinidad with 390½ statute adults, among whom was a family of six emigrants; two of these (a man and his wife) had returned from Trinidad in 1872 on board the *Pandora* with savings amounting to some Rs. 6,500.

—At the Convocation of the University on Tuesday, the Vice-Chancellor said: "I feel sure that the rising generation are being educated at too high a pressure. They are, in fact, having too many subjects crammed into them, injuring if not wearing out the powers of mental digestion. It cannot be good for a growing lad, after a day's hard schooling, to be obliged to work at home until 9 or 10 o'clock at night, and sometimes later, to be ready for the next day, as I am assured is ordinarily the case. At all events such an amount of labour cannot be needed for the greater portion of our youth. I have been in the habit of noticing the candidates for the Matriculation Examination during the past few years, and I was much struck on the last occasion to see crowding out of the pendall in the Town Hall compound such numbers of these pallid and sickly looking youths. I have also been told by some of the order class of educated natives that they can now easily tire out their sons and other young relations in ordinary walking exercise. I do not go so far as one of the greatest benefactors to educational establishments in this Presidency, who said to me some time ago, —"In this generation you are destroying the bodies to strengthen the minds, in the next generation both mind and body will fail if you press them too hard?" But I do think that it is a matter deserving the greatest consideration at the hands of the heads of the Educational Department, whether we are not by the excess of our educational training injuring the bodily physique of the rising generation.

—The *N. Y. Herald* tells us of a new steam-ship model invented by Capt. A. Thomson, with two deep grooves, one on each side of the keel, supplying two columns of water on which the vessel will float, and in which the screw (placed amidships) will work.

—The *Dnyanodaya*: "A religion must be a failure if the result of that religion in reforming the lives and characters of men is not good. Take for instance the religion of Gautama. Its origin dates from the fifth century before Christ. Its code of morals is undoubtedly superior to that of any other religion which the world has ever seen, with the exception of Christianity. It has now been in existence for some twenty-five centuries. It has been prevalent in China for about 1800 years. If we judge Buddhism by its *code of morals*, we may pronounce it excellent; but if we judge it by its *fruits* we must condemn it as a failure. Its results, in reforming character, in purifying the souls and lives of men, in checking vice and promoting virtue, and thus elevating the tone of society, are practically *nil*. We judge it by its fruits; and by its fruits we condemn it. It has had a fair trial in China, in Japan, and in Burma; in few countries is the scale of morality so low as in these where Buddhism has had the widest field for exerting whatever purifying agency it may possess. Where the faith of Gautama has been most thoroughly tried, its failure to make men better is most conspicuously seen.

—As an illustration of the growth force of plants may be cited that of a squash held in iron bands at the Agricultural College, Amherst, Mass. At last accounts the force excited by the growing squash was 3,000 pounds.

—*Advance*; Boston letter: "Until lately, the prevailing Unitarian drift has, been away from Christ and the gospel, toward mere humanitarianism and free religion. The increasing strength of this drift, and the certainty that it must speedily end in disintegration, not only awakened the more thoughtful, but made the only sure remedy plain enough. There must be a revival of spiritual life. Some how, and some whence, they must get more vitality and religious enthusiasm; which is about the same as to say that they must get more of Christ and of faith in the supernatural. This returning current has been manifestly rising for some time. Those who have got a taste of better things evidently enjoy them. They would much rather go forward than backward. They see that power with the masses lies in this direction."

—*Advance*: "The Woman's Temperance Convention which lately met at Cleveland, propose to 'meet argument with argument; misjudgment with patience; denunciation with kindness, and all difficulties and dangers with prayer'; and also to keep the name of Christ, the symbol of all woman's best attainment and highest aspiration, associated with that of their organization—the 'Woman's Christian Temperance Union.'"

—The inscription on Livingstone's tombstone in Westminister Abbey begins thus: "Brought by faithful hands over land and sea, here rests David Livingstone, Missionary, Traveller, Philanthropist." To our mind, there is an important omission; 'the body of' before the name.

—Mr. Disraeli says: "I have ever myself been of opinion that it was in the great cities the Church would effect in this age its most signal triumphs"

—*Overland Mail*: "On Christmas day news was received in London of the burning at sea of the emigrant ship *Cospatrick*, which left the Thames for Auckland, New Zealand, on Sept. 11. She had on board 424 Government emigrants and four other passengers, which, with the usual crew for a vessel of her size, would make a total of 480 souls. Of these but three—the second mate and two of the crew—are at present known to have been saved. All the rest are supposed to have perished with the ship.

From the second mate's account of his escape: "When we got clear of the ship's side the chief officer jumped overboard and swam to the boat. We helped him in, also a female passenger. The boat was kept off the ship's side, being overloaded, 34 persons being in her. The mainmast fell over the side, which must have killed a good many. The ship's stern blew out under poop deck. One passenger told me subsequently he saw the captain throw his wife overboard and jump after her, while the doctor jumped overboard with the captain's boys in his arms, and that they were drowned. About 11 days out, Sunday 22nd, weather dull and a heavy swell on. Thirst began to tell severely on us all. A man named Bentley fell overboard while steering, and sank. Three men died, having first become mad in consequence of drinking salt water. We threw their bodies over-

board. Monday, 23rd.—Blowing hard, and a high sea running, which kept us continually baling water out. We tore seats and stern sheets out and made a drag, which caused the boat to lay easier; but it only being fastened with strands of painter, we lost it. Four men died the same as the others, but we were that hungry and thirsty that we drank the blood and ate the liver of two of them. We lost our only oar this day by the man steering falling asleep. Tuesday, 24th.—Strong gales; rigged another drag, fastened with braces and belts and clothing of the dead. Six more deaths to-day. Wednesday, 25th.—Light breeze and awfully hot; some more died, and we were reduced to eight, three of these out of their minds; we all felt very bad that day. Early on the morning of Thursday, the 26th, it not being daylight, a bark passed close to us, running. We hailed, but got no answer, which made us lose all hope. One more died. Light, fine weather. We kept sucking the blood of those that had died. Friday, 27th.—Squally all around, with light showers, but we never caught a drop of water. We threw one overboard, but were too weak to lift the other. We were five, two A.B.'s, one O.S., myself and passenger, who was mad, and attempted to drown himself three times. We were all fearfully bad, and had drank sea-water. We were all dozing, when, being awakened by the madman biting my feet, I saw a vessel bearing down on us. The vessel proved to be the British ship *British Sceptre*, of Liverpool, from Calcutta for Dundee. We were (five in all) taken on board and treated with every kindness; but two, Bob Hamilton, A.B., and the passenger, name unknown, died, and Thomas Lewis, A.B., Edward Cotter, O.S., and myself were brought to St. Helena and landed."

—Another chapter of horrors is furnished by the account of the accident on the Great Western Railway near Oxford, when 34 were killed and 70 severely injured. The fracture of the tire of a wheel caused it.

—*Overland Mail*, January 1: "Messrs. Moody and Sankey, the American Evangelical Revivalists, who have created such a profound sensation at Manchester, commenced their mission in Sheffield yesterday. They took part in two services, one in the Temperance Hall, and another in the Albert Hall. Both places were filled. Messrs. Moody and Sankey were supported by several of the principal clergy and many Dissenting ministers. The utmost interest is being felt in the visit, and there is a degree of religious feeling in the town which has not been equalled for many years."

Amongst the deaths recorded this week are:—Duke of Montrose; Lady L. Cathcart; Sir G. Cholmley, Bart,; Hon. R. G. S. O'Grady; Lieut.-Gen. F. H. Sandys, Bengal Army; Col. T. W. Milward; Lieut.-Col. W. T. Nicolls, Madras Retired; Lieut.-Col. H. Foster, 95th Regt.; Major J. Spence; Mr. R. Torrens, late Bengal C. S.; and M. Ledru Rollin.

Friday, January 22.

—The total number of deaths registered during the week ending Tuesday, 19th January, is 457, being 52 more than in the preceding week, 59 more than the total of the week ending 20th January 1874, and 49 more than the mean of the corresponding period in the previous five years.

—*Bombay Gazette*, Baroda, 21st: "An inam commission is to be constituted. It will first enquire into the Sirdars' claims and debts The revenue officers have been addressed by Sir Lewis Pelly, and directed to their several districts with detailed instructions. A proclamation for recovering waste land will be issued immediately. A standing committee is to assemble to disentangle the numerous frauds and intrigues, with a sub-committee of search for the Palace.

Sir Lewis Pelly has selected premises for the sitting of Commission, which will meet on Feb. 18.

—Same; Allahabad, 21st: "Sir Charles Staveley, accompanied by his staff, left Lahore on the 18th for Mooltan, en route for his own presidency. Sir William Merewether, Commissioner of Scinde, left the Punjab for his province on the 19th. Sir Dinkuf Rao quitted Agra yesterday, at the request of the Government of India, to take part in the Gaekwar's trial. Lieutenant Hay, 2-22nd Regiment, was killed last evening by being thrown from his horse while returning from the railway station. His remains were interred this evening."

—An important discovery has been made at Rome on the Esquiline Hill, consisting of seven statues in fine preservation. There is a remarkable bust of Commodus, several heads, and many fragments. All these have been found in one room not yet entirely excavated. There are indicatious of presence of other objects.

—A letter from Basra in the *Allgemeine Zeitung* says that an insurrection has broken out in the Turkish province of Nedjd, and that the Governor-General of Bagdad has proceeded, with several high officials, to Basra, to take the command of the troops.

—The Native boat wrecked at the mouth of the harbour Tuesday night, could not have contained more than 50 persons, it is said.

—A rural dean in the diocese of Rochester vouches for the substantial accuracy of the following statement:—"An old Mr. Attwood died recently near Cheshunt. He was about eighty years old and a bachelor; rich, but living very quietly. He is discovered to have been the giver of all the anonymous £1,000 cheques. His books show that he gave away £350,000 in this way; £45,000 within the last year. He has left more than a million sterling and no will.

—On the 15th instant, a fatal accident of a most painful kind occurred in the Benares cantonment. It appears that two of the sons of Conductor Shepherd, of the Pension Establishment, were amusing themselves by firing percussion caps from a double-barrel gun. Not knowing that one of the barrels was loaded with shot, one of the lads, Arthur Shepherd, asked his younger brother to fire a cap in order that he might feel the force of the breeze on one of his cheeks. The brother having complied with the request, the entire charge of shot in the loaded barrel passed through one of the eyes and head, and the poor lad, Arthur Shepherd, fell down insensible and died within a few minutes.

Selections.

THE HIGHER CHRISTIAN LIFE.

BY H. W. S.

I have noticed that wherever there has been a faithful following of the Lord in a consecrated soul, several things have inevitably followed, sooner or later.

Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God as it comes in the hourly events of each day; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; yieldingness to the wishes of others, and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear;—all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life: we always see such Christians sooner or later laying aside their worldly amusements, giving up their novel reading, putting off their jewellery, dressing in simplicity and without useless ornamentation, renouncing worldly habits, and surrendering all purely fleshly gratifications. Sooner or later I have generally found that smoking is given up, and the drinking of wine or beer, except as a medicine, is surrendered. Dancing is seen to be contary to the will of God; the opera and the theatre are felt to be places unfit for the presence of a follower of the Lord Jesus. The voice is dedicated to God, to be used in singing His praises. The purse is placed at his disposal. The pen is dedicated to write for Him, the lips to speak for Him, the hands and the feet to do His bidding. Year after year such Christians are seen to grow more unworldly, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward Divine life that all who look at them cannot but take knowledge of them that they live with Jesus, and are abiding in Him.

The heights of Christian perfection can only be reached by faithfully each moment following the Guide who is to lead you there; and He reveals your way to you one step at a time, in the little things of your daily lives, asking only on your part that you yield yourselves up to His guidance. If then, in anything you feel doubtful or troubled, be sure that it is the voice of your Lord, and surrender it at once to His bidding, rejoicing with a great joy that He has begun thus to lead and guide you. Be perfectly pliable in His dear hands, go where He entices you, turn away from all from which He makes you shrink, obey Him perfectly, and He will lead you out swiftly and easily into a wonderful life of conformity to Himself, that will be a testimony to all around you, beyond what you yourself will ever know.

I knew a soul thus given up to follow the Lord whithersoever He might lead her, who in three short months travelled from the depths of darkness and despair into the realisation and actual experience of the most blessed union with Christ as her Bridegroom. Out of the midst of her darkness she consecrated herself to the Lord, surrendering her will up altogether to Him, that He might work in her to will and to do of His own good pleasure. Immediately He began to speak to her by His Spirit in her heart, suggesting to her some little acts of service for Him, and troubling her about certain things in her habits and her life—her jewellery, her dress, her singing, her reading, her amusements. She recognised His voice, and yielded to Him each thing He asked for, even those about which she only felt doubtful, realising that it was safer to put the benefit of the doubt on the Lord's side, than to run the risk of disobeying Him. He led her rapidly on, day by day conforming her more and more to His will, and making her life such a testimony to those around her, that even some who had begun by opposing and disbelieving were forced to acknowledge that it was of God, and were won to a similar surrender. And finally, after three short months of this faithful following it came to pass, so swiftly had she gone, that her Lord was able to reveal to her wondering soul the deepest secrets of His love, and to fulfil to her the marvellous promise of Hosea ii. 19, 20, betrothing her unto Him for ever. Think you she has ever regretted her whole-hearted following of Him? Or that aught but thankfulness and joy can ever fill her soul when she reviews the steps by which her feet have been led to this place of wondrous blessedness, even though some of them may have seemed at the time hard to take?

And now I appeal to thee to make good thy word. Let everything else go, that thou mayst live out, in a practical daily walk and conversation, the Christ-life thou hast dwelling within thee. Thou art united to thy Lord by a wondrous tie; walk, then, as He walked, and show to the unbelieving world the blessed reality of His mighty power to save, by letting Him save *thee* to the very uttermost. Thou needst not fear to consent to this, for He is thy Saviour, and His power is to do it all. He is not asking thee, in thy poor weakness, to do it thyself; He only asks thee to yield thyself to Him, that he may work in thee to will and to do by His own mighty power. Thy part is to yield thyself, His part is to work; and never, never will He give thee any command which is not accompanied by ample power to obey it. Take no thought for the morrow in this matter; but abandon thyself with a generous trust to thy loving Lord, who has promised never to call His own sheep out into any path without Himself going before them to make the way easy and safe. Take each little step as He makes it plain to thee. Bring all thy life in each of its details to Him to regulate and guide. Follow gladly and quickly the sweet suggestions of His Spirit in thy soul. And day by day thou wilt find Him bringing thee more and more into conformity with His will in all things; moulding thee and fashioning thee, as thou art able to bear it, into a vessel unto His honour, sanctified and meet for His use, and fitted to every good work. So shall be given to thee the sweet joy of being an epistle of Christ known and read of all men; and thy light shall shine so brightly that men seeing, not thee, but thy good works, shall glorify, not thee, but thy Father which is in Heaven.

Miscellany.

—The renowned prize-fighter "Bendigo," whose name is really William Thompson, and who is now devoting his time to preaching, has been interviewed by a correspondent of the *Daily Telegraph*, who gives the following account of "Bendy's" conversion. It appears that Bendigo was committed to prison at Nottingham for assaulting the police, and twice on Sunday had to go to chapel:—

"I don't care much (he says) for listening to such things in general, but somehow this Sunday I did. When I say somehow, I mean to say I couldn't but do it. It was just in my line. It was about the set-to between David and Goliath. And when the parson began to talk about the big 'un—how tall he was, and how broad and strong—I was all the time picturing him as being a man after the style of the big 'un I had fought three times—Ben Caunt that was—and wondering how I should have got on in a stand-up with Goliath. Well, the parson went on and told us about the little 'un—about David, and about his pluck in facing the giant, though he had only a sling and a stone to tackle him with. When he came to describe the fight I listened with all my might, quite lost myself listening; and when it came to the wind-up and David floored the giant and killed him, without thinking that I was in chapel, and that it was against the rules to say a word, I bawls out, 'Brayvo! I'm glad the little 'un won.' It was very wrong, and, what made it worse for me, all the prisoners and the warders burst out laughing. The parson he turned away, but I could tell by the move of his shoulders that he was laughing too, which, perhaps, made it a little better. They thought it was a joke of mine, but it wasn't. I took to it too serious for joking, and when I got to my cell and was quiet, I kept thinking about it, and how somebody must have helped little David to . . .

the giant with his sword and armour, and about them old times when I used to ask that I might win the fight, that I might keep my old mother out of the workhouse.

"Well, it was as sing'lar as though it was done on purpose. The very next Sunday the parson preached another sermon which seemed hitting at me harder than the one the week before. It was all about the three men, Shadrach, Meshech, and Bendigo, who was cast into the fiery furnace, and who was saved by the Lord from being burnt. Oh, yes, I've heard about that since; it wasn't exactly Bendigo who was third man; but the name sounded like it to me, and I took it as such, though I didn't say anything to anybody. 'If one Bendigo can be saved, why not another?' I said to myself; and I thought about it a great deal more than anybody there thought, I'll wager. If I'd have told 'em I might have thought that the sermons was got up for me. It really seemed so. Sunday after Sunday I looked out for something about me in the sermon, and there it always was. After the one about the fiery furnace, came one about the twelve fishermen. Now, I'm a fisherman myself. Bless you? I should rather think I was, one of the best in England. I've won lots of prizes, and got a fishing-rod that Mr. Walter, of the *Times*, give me. Well, after that come another sermon about the seven hundred left-handed men in the Book of Judges; and I am a left-handed man. Of course I am. It was that what beat the knowing ones I have had to stand up against. Well, it was this always going on that made me make up my mind to turn as soon as ever I got out.

"It was on a Thursday, and in the winter, and when I was let out at the gaol door there was my old friends kindly come to meet me. 'Come along, Bendy, old boy,' they said, 'we've got something to eat and something to drink for you all ready. Come along.' But I had made up my mind, and wasn't to be shook; so I turned round, and I ses, 'Look here, I never will eat or drink along with you or along with any man in a public-house again as long as I live. I've done with it.' They looked at each other, I can tell you. They couldn't make it out. But there was one man amongst 'em named Waters, and he said, 'Bendy, will you come along with me? I'm going to Beeston.' And I knew if I went with him I should be all right, and I went. And there I met another friend who wished me well, and said he, 'Bendy, what do you say to coming to the Hall to-night to hear Undaunted Dick?' 'Who's he?' says I; 'I never heard of him,' 'It's Dick Weaver,' says he, 'a collier chap that was once in a bad way, but who is now converted and turned preacher.' 'Ay,' said I, 'I'll go and hear him; he's one of my own sort;' and I went, and I set on the platform, and there I could hear 'em: 'Why, how's this? There's Bendigo up there;' Look, look, there's old Bendy.' But I took no notice; only set quiet and listened. Well, next night I was there again, and heard what did me good more than ever. It was bad weather, and snowing hard, and I had to make my way home late at night across a park; and when I was half way across I couldn't hold out any longer. So in the dark, and with the snow coming down, I went on my knees and prayed as well as I knowed how, and when I got up I felt a new man. I didn't quite go without ale; I had one half-pint between then and Sunday, and then I went to the chapel again and on to the platform, and, in the face of everybody who was there, I knelt down and told 'em how I was changed, and how that nothing should tempt me to go wrong again, and I've kept my word, and I mean to go on keeping it. Ever since that time not a drop of beer or spirits have passed my lips, and I never felt healthier, or stronger, or more lively than I do now. I've tried the right road now for two years, but I ain't much of a hand at preaching as yet, because I can't read; but I'm learning as fast as I can, and then I shall get on better."

—The Rev. Gideon Draper furnishes the *Christian* with an account of the Institution at Mannedorf, Switzerland, founded by Dorothea Trüdel and now carried on by Herr Zeller. He says:

There is still much derision and ridicule on the part of some; but the people continue to come, not only from Germany and Switzerland, but also from Russia, Holland, Great Britain, and many other lands. Winter and summer it is filled to overflowing, and multitudes are rejected who make application. Not only is the "Anstalt" full, but many of the houses of the villagers are thrown open. While I write, there are thirty-two of diseased mind, some of them in barred rooms, several with divers diseases of the body, and many others seeking religious light and peace. From 100 to 200 are in usual attendance at the daily week-day services and on Sundays the numbers are doubled. As boarders can only remain two months, there is a continual succession of visitors. All eat at one common table. The fare is simple but abundant, and there is the mere nominal price of ten francs per week. The poor, however, are received without money and without price; none are turned away.

The institution has been conducted from the beginning on the principle of believing prayer. No bills are printed, and one pays when and if he chooses. There is no appeal direct or indirect for money; not even a yearly report is given to the world, yet the institution is never out of funds: it never knows want, either for the daily expenses, or for the outward improvements, and it is a principle not to incur debt. To the ancient and very primitive house has recently been added a very commodious chapel.

The chief peculiarity of the house is its religion. God is acknowledged everywhere and above all. Faith in Him is supreme. There is a daily morning religious service in the chapel, where a true gospel sermon is preached, and a prayer-meeting at night, in which women are allowed to take part. On Thursday evenings there is also an evangelistic address, which is well attended. The remaining hours are given by the house-father and his helpers to religious consolation and prayer with those who come to him, or to evangelistic work in the neighbourhood. Five mission-stations are supplied by him, and an orphan asylum in a neighbouring village is also under his control. He is not only evangelical, but deeply spiritual. His preaching is pre-eminently incisive and convincing. "Though not having gone through the universities for the pulpit, he is evidently richly endowed by God for his work," said the highest dignitary of the Lutheran Church, after hearing him. Where the Holy Spirit speaks with so much power, one can do no other than obey his teaching; critical analysis is out of the question. By the earnest and indefatigable labours of Herr Zeller, great numbers have been led to put their trust in Christ.

There are witnesses here and also in distant localities to the saving power of faith experienced at Mannedorf. In regard to physical results it is more difficult to speak, not because there is not abundant material, but for fear of being misapprehended. There are many letters before me in which the writers claim to have been healed of divers bodily maladies while at the Anstalt. Upon the trial referred to above hundreds of authenticated cases of this character were adduced. The evidence of skilled physicians was to the same purpose. The testimony of Prelate Knapff, of Stuttgard, Dr. Tholuck, of Halle, and other eminent people, who had made careful examination, was of a kindred nature. They declare that wonderful works are performed at Mannedorf, and that these in question are worthy of all credence.

There are guests in the institution while I write who affirm that they have here been healed of physical diseases; and several of the twenty-seven nurses and servants of the Anstalt have remained to serve through gratitude for the same bodily good received. It is worthy of remark that all this number, like those at the head of the work, receive *no compensation whatever*. It is a labour of love as well as of faith. Willing hands labour for the entire service.

I have spoken with one who has thus served for seventeen years, another for eighteen years, and they seem not only contended, but exceedingly cheerful. If they are labouring under a delusion, it is a very happy one, and one that abides. No power is claimed from man; the glory is entirely given to God. Prayer takes the place of medicine—a direct means and a simple way. It also may fail; it is not professed to heal all. The answer may not be immediate; no virtue is attached to the anointing with or to the laying on of hands.

I have noticed the fact that, not only in Switzerland, but also in South Germany, very many of the most devout, as well as most learned, sympathize with these wonders of our own day. In many localities the same method is practised in a private way.

—The *Christian Intelligencer* (Calcutta) contains an article by one who has just returned to England after twenty years' absence. We take the following from it: "We almost fancy some one asking us—'But what now of the state of the Church? how did this strike you?' We will tell you, good reader. Generally, we may remark, we found things *different* to what they used to be. We are old enough to remember the rise of Tractarianism. It had not passed into the Ritualistic phase when we left England. The word 'Ritualism' had not then been coined. We felt curious to see for ourselves the *external* aspect of this singular movement. Our first Sunday on shore gave us the desired opportunity. We will tell the story of that day. We found that there was at S——— a pronounced Ritualistic church. To that church we went. On entering it we almost fancied we had made a mistake; we could hardly bring ourselves to believe that we were in any other than a Romish Church. There were crucifixes and paintings, the chancel with a burning lamp, the High Altar covered with candles, some of which were lit; all the surroundings, all the furniture, all the proceedings, were strictly Romish. There was a priest attired precisely as we have seen priests of the Romish communion. He was facing the altar; for the most part his back was to the people, though he now and then turned round and said something, at the same time 'attitudinizing' in a way which astonished and puzzled us. Ever and anon he turned and bowed to the altar, sometimes touching it with his forehead. Some half dozen little fellows in short surplices—*acolytes* we presume they call themselves—were flitting to and fro in a sort of hide-and-seek fashion. Of course, every time they passed the front of the altar they stopped and made a little bob of obeisance, just as we have seen their little brethren in Popish churches do. One movement was grotesque, almost to the degree of being comical; when the time came for reading the epistle, one of those minor officials suddenly transformed himself into a living lectern; seizing a large book, he held it over his head with arms spread wide in front of the priest who read; another little fellow did the same thing for the Gospeller. By-and-bye another, or one of the two spoken of, brought one of the books to the priest to kiss. The book thus kissed was deposited on a *bond fide* lectern, which might, as we thought, have done duty before. We tried to use our prayer-book and really wished to make the best of things and worship as best we could; but the truth is, we felt utterly *at sea;* we kept losing our place, something new and strange seemed to be brought in; once or twice we tried rather sheepishly to *right* ourselves by a glance at our neighbours' books, but it was no use, we were obliged to give it up and watch the course of events. We succeeded in making out the time of the *prayer of consecration*. This completely upset us. The priest with his back turned, of course, breathed not one audible sentence; not even a whisper of his utterances could be heard; we could only see him bowing, now folding his hands, now raising them, but not a word could be heard until he came to the words, 'This is My body,' 'This is My blood.' These were the only audible words, all the rest was dumb show. Of course the *elevation* was visible enough, of course a bell was rung at the same moment, and of course at that instant down went the people on their knees. In short, the whole thing was the most pitiable, or rather *detestable*, mimicry of Rome that could be witnessed. Our very soul groaned within us, and once or twice we were in danger of groaning *outwardly*. We could stand it no longer, we left the painful scene. Once in the street, our indignation and sorrow found vent—'Good God,' said we, 'what have they done to our mother! They have decked her in the attire of a harlot!!'

"We noticed another church a little distance off a we turned in there. A glance showed us it was; church of a similar stamp, thought not quite so ultra as the other. The decorations, such as they were, were painfully tawdry. The walls were hung with cheap coloured prints, such as we should blush to put up in a kitchen. Over the pulpit is the chancel, where more two miserable carved wooden crucifixes painted with divers colours, the expression of the countenance being in each case most repellant of devotional feeling. A young man was preaching. "Come," said we, "we have seen what they make of the prayer-book, let us see what use they make of the pulpit." The preacher was bewailing the prevalence of scepticism and infidelity, and, wishing to trace things to their source, this young divine went on to say—"Ah, my brethren, how has all this come to pass? Why, it may all be traced up to the so-called Reformation; Luther, Calvin, Cranmer and other Reformers threw open the flood-gates of unbelief." This interesting young divine then went on reviling the Reformation in unsparing terms, rejoicing in the fact that at last the tide had turned, and that the widespread wave of Catholicity was driving hated Protestantism into oblivion. 'There,' said we 'that's enough; we can't digest more at present, a little of such food goes a long way." So saying we softly retired and went in search of another Church.

"In the evening of the following Sunday we attended a very different assembly and listened to a very different preacher, *i.e.*, a preacher of a very different ecclesiastical status. This star—the mighty Spurgeon—had not shown itself above the horizon when we left England. It has, however, been shining in fullest splendour for some 15 or 16 years, and this very fact convinced us that the star must be one of the *first* magnitude. There have been now and then preaching *meteors*, but they have inevitably burnt themselves out in a few years. The fact of a man being able to preach and write for so many years to the extent to which Spurgeon has done, and this without any sign of exhaustion or waning popularity, sufficiently proves him to be a man of mighty power and rare resources. We sadly missed our glorious and inimitable liturgy—not as we had seen it abused and distorted, but as it is when simply and rightly performed. The prayers, however, though a little elaborate and too familiar in tone for our state, were good and devout. The singing was impressive in a high degree. Only fancy a congregation of 6,000 persons—there could not be fewer—joining with one voice in a hymn of praise. There was no instrument, one man stepped forward on the platform occupied by Mr. Spurgeon and pitched the tune, when immediately that vast body of worshippers took it up. One hardly knows how to describe the effect of that mighty roll of voice; it was melody yet harmony, and we were reminded of the expression, 'their voice was as the voice of many waters.' The text was—"The law was our Schoolmaster to bring us to Christ." We had to stand the whole time, for every crevice in the vast building was filled; it was, moreover, a broiling day, not so much for *us*, for we were comfortable, but for all else, as the thousands of waving fans and streaming prespiration testified; the thermometer, we believe,

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stood at 86°. But not the slightest token of wearin's or impatience could be seen throughout that vast assemblage. It was a *wonderful* sermon; its arrangement was excellent; the illustrations employed were most apposite and telling; above all, it struck us as a most clear, full and able enunciation of Gospel truth; it was full of matter, most suggestive of thought, and appealed in equal degrees to the *head* and *heart* of every hearer. There was hardly a word which we could not endorse, and what struck us most was the extreme simplicity and naturalness of the delivery; there was no straining after effect, no attempt at display, no effort after emotional excitement. Happily, too, not a word of bitterness towards our own beloved church was on that occasion heard. As we slowly shouldered our way out, we said to ourselves, 'Well, there are certain things in which we and the preacher widely differ, but oh that every church in the land had sermons as full of the Gospel as *that* to listen to!'"

—*Times of Blessing*; Dublin: I wished I could photograph each one passing out at that door, almost all professing to have accepted Christ, and therefore we might indulge the hope that Jesus went with them to their homes. There was the bright young lady, with life before her; the old woman, with hard-worked hands and signs of care; the very poor old man, gratefully accepting the treasure of a new Bible; next, a young man rejoicing in his youth, and expressing his determination to tell to others what Jesus had done for his soul. Soon there comes a touching sight,—a poor mother with one child under her shawl and another by her side. 'Well, mother, have you accepted Christ?' 'Yes, I have, sir.' 'Then you'll bring up these children for God, won't you?' Christian workers passed out too, and gave their hearty testimony as having known the Lord 'for a long time,' or for many years. Hundreds did so pass out of that room this night. A few did leave with unhappy faces; but it was good to see that they *were* unhappy, not having found their heart's only resting-place. We could but pray for them, that ere they reached their homes Jesus might reveal Himself to them by the way. Just one more instance, and I must close. Two sisters leaving for their home in the country, both with tearful eyes—the one for the joy of receiving Jesus, the other for sorrow because she could not see the way to the seeking Saviour. May God show her the way!

—*Advance:* In his address before the National Council, Rev. W. H. H. Murray paid this eloquent and just tribute to our Methodist brethren:

We have seen in this country and in our own age a great denomination, in force and efficiency perhaps the greatest that has appeared, grow up and evolve its power before our eyes; the prime and motive cause of its success being the preaching of the Gospel and the interpretation of God to human hearts, not in harmony with literary finish nor with theological exactness; but preaching it and interpreting him out of the fullness of an experience and emotions born of the operations of the Spirit in human bosoms. By the fervency and fire of their exhortations, by the giving forth of what the Spirit had ministered unto them, without reliance upon learning, their testimony made by their rude and untutored eloquence, they nevertheless made such a proclamation of God that wickedness went down before it as rotten trees, trembling to their fall, go down before the gale. In country and city their success has been the same. In the East, where are the centres of trade and the focal points of American culture, they have captured largely of the wealth and culture of the land. In the West, their preachers, like Gospel scouts, have trodden the prairie grasses into paths with the hurrying of their feet, preaching as they ran, and with the sword of the Spirit almost blazing a trail of Gospel influence through the forests that stretch to the setting of the sun. Other powers have been theirs. A talent to organize and construct has grown with their growth. But the great power of the Methodist organization has been the power of their preaching, born of experimental religion. That which their preachers felt, they made others feel, and the cross, with its agonies and its peace, which they loved—for it, with the help of God, they made others willing to die.

—Florence: The removal of the French war sloop *Orénoque* from Civita Vecchia, where it lay at the service of the Pope against any sudden emergency, has greatly gratified the Italian people, and taken away the last element of irritation between the two nations north and south of the Alps. An unfortunate crisis has happened in Italian financial affairs. Two years ago, limited liability companies were all the rage, and two or three new ones were advertised each week. After squandering the paid-up capital, they are now collapsing right and left by the dozen, particularly in the city of Genoa, where trade is consequently prostrated. Thousands of well-to-do persons all over the land have suffered heavy loss, and an arrest has been put for years to come on the development of the mineral and agricultural wealth of the country. This is the greater pity, as there was abundance of room for these various companies, and most of them had genuine elements of success in the natural productions of Italy; but dishonest management has quickly wrought their ruin.

TELEGRAPHIC NEWS.

London, January 15th: Mr. Gladstone has written to Earl Granville resigning the Leadership of the Liberal Party, but at the same time stating his intention to remain in Parliament.—Dr. Newman has fullfilled his intention of replying to Mr. Gladstone's "Exposulation," and has published a pamphlet, in which he admits that some Catholics have overstretched truths, but declares that the Pope has never contemplated any interference with the loyalty of the subject.

Madrid, 14th: Don Alphonso entered the city to-day; his reception was most enthusiastic.

Berlin, 14th: The German Government is acting most energetically to obtain satisfaction for the outrage lately committed by the Carlists at Guetaria. The Madrid Government have promised reparatio for the insult to the German flag. The German gunboat *Nautilus* has gone to Zaranz to demand satisfaction of the Carlists.

Washington, 15th: President Grant has sent a message to Congress, in which he expresses his approval of the Bill for the resumption of tea and coffee duties.

London, 18th: The *Times* announces that in consequence of the Shah of Persia, notwithstanding his existing concession to Baron Reuter, having granted a railway concession to the Russian General Falkenhagen, Baron Reuter has lodged a protest at Teheran, and that Earl Derby has instructed the British Minister at Teheran to support the protest officially and formally.

Berlin, 17th: The Reichstag have voted the Bill for rendering Civil marriages obligatory.

Madrid, 17th: Don Alphonso will at once assume command of the Army of the North: he has declared in council his desire to maintain religious liberty.

London, 19th: Baron Rothschild has issued a Brazilian loan of £5,000,000.—The verdict in the great City Libel Case of Rubery versus Sampson and Grant was delivered to-day, awarding the plaintiff £500 damages against Sampson. Baron Albert Grant has been acquitted.—The steamer *Faraday* has returned home, having failed in her attempt to complete the Atlantic Cable.—H. M.'s troopship *Malabar* left Portsmouth to-day for Bombay.

Madrid, 18th: Spain has announced her intention to send three vessels of war to the Biscayan coast in order to obtain satisfaction for Germany for the recent outrage committed by the Carlists in firing on a German vessel. Germany has accepted the promises of reparation made by Spain.

Paris, 18 h: M. Cazeaux, the Bonapartist candidate, has been elected for the department of Hautes Pyrenees. This result has been totally unexpected, and has made a great impression at Versailles.—The Committee appointed by the Assembly to enquire into the validity of the election for Nievre of Baron de Bourgoing, the Bonapartist candidate, have announced their resolve to extend their enquiry into Bonapartist manœuvres throughout the whole country.

London, 20th: H. R. H. Prince Leopold is seriously ill; an attack of typhoid fever has been followed by hemorrhage, and grave doubts exist as to the probability of his recovering.

Madrid, 20th: Don Alphonso has started for the seat of war, where he will assume command of the Army of the North without delay.

London, 21st: A rupture between Turkey and Montenegro is threatened, the former having refused to execute the Mahomedans implicated in the late affair at Podgoritza until the Montenegrins also implicated are surrendered to a Turkish tribunal.—Advices from Berlin state that the Bishop of Paderborn has been interned in a fortress.—The transport *Crocodile* arrived at Portsmouth yesterday.

PASSENGERS ARRIVED.

Per P. and O. Str. *Sunda, 15th*:

From Southampton.—Lieut. and Mrs. Dunlop, Miss Bainbridge, Mrs Peart, Miss Richardson, Mr. T. Langford, Mr. and Mrs Urquhart and child, Mr. J. Greaves, Miss Holland, Mrs. Bonner, Ezikiel Duggal, Col. Travers and native male servant.

From Brindisi.—Col. and Mrs. Wilkins, Miss Wilkins, Mr. and Mrs. Knowles, Mrs. Richardson, Mr. A. Hardie, Mr. R Richardson, Capt H. Kerr, Mr. G. O. Buby, Lieut E. Lushington, Mr. H. Blanford, Mr. H. Muller, Lord Mark Kerr, Major Genl., Capt. A. D. Taylor, Staff Commander Ellis, Mr J Plant.

From Venice.—Lieut. Mitford, Mr. and Mrs. Maxwell, Miss Bernard, Mrs. Wilmot.

From Suez—Mr. Cruickshanks

PASSENGERS SAILED.

Per P. and O. Str. *Bangalore, 18th*:

For Southampton.—Majore and Mrs. Johnstone, child and infant, Mr. Belfield, Mrs. Holmes, Mrs. Elsmie, child and 3 infants, Mrs. Hobson, Mrs. Kehoe, and Capt. Hayter's child. Capt. W. H. Pockley, Mr. James Kay, Mr James Stephens, Mr. Joseph Mullis, Mr. A. Cale, Mr. and Mrs. Hatton and infant, Mr. Hugh Hendry, Mr. G. W. Kidd, Mr. W. D. G. Worcester, Mr. J. Aunand, Mrs. C. R. Hawkins and 2 children, Lieut. G. Shirreff, R. A., Lieut. W. D. Mackinnon, Capt. J. F. Free, Mrs Broome, Mr. W. Coutts, Mr. H. White, Sergeant J Tennant, and Dr. and Mrs. Cunningham, and 2 children and 2 infants, Mr. C. J. Sharp, Mr. and Mrs. Khind and two infants, Mr. Lawrence Steele, Lieut. C. A. Forlong, R N., Mr. O.r, Mr Waldhem, and Mrs. Slade and two infants.

For Brindisi.—Mr. and Mrs. Gardner, Mr. J. Allan, Mr. R. P. Nixon, Mr. W. H. Johnson, Major A. H. Eckford, Col. Girdlestone, Mr. C. R. Penniman, Mr. H. B. Hollins, Mr. B. Anderson, and Mr. Blais.

For Suez.—Mr. D. S. Fitzgerald, and Mr. W T. Wilson.
For Venice.—Mr. W. E. Purser, Mr. J. Goddard, and Mr. Gilroy.
For Malta.—Col. W. E. MacLeod.
For Aden.—Mr. and Miss Ashburner.

PASSENGERS ARRIVED.

Per P. and O. Str. *Lombardy, 16th*:

From Southampton.—Mr. A. R. Grant, Major and Mrs. Ward, Mr. and Mrs. Beckett and infant, Sub Lieut. Jackson, Mr. D. E. Lindsay, Miss N. Wilkinson, Mr G. Holding, Mrs. Goatling and three children, Mrs. Watson and infant, Mrs. Thomas, Mr. C. Blight, Sub-Lieut Luby, and Mrs. Barnett.

From Brindisi.—Mr. D. B. King and Lieut. F. Boddley.
From Gibraltar.—Col and Mrs. Currie and Mr. Hardcastle.
From Aden.—Cond. Selby, R. N., and Mr. Morton.

Per Str. *Goa*, from London, *20th*:

—Mr. Mackenzie, Mrs. Mettles, Mrs. Saunders, Dr. and Mrs. Edes, Major and Mrs. Hewett and infant, Major and Mrs. Laughton, Sir John Lewis, Rev Mr P Nicolas, Rev. Mr. C. Hinkson, Mrs. Fullerton, Mr Francis, Mr. Turnbull, Mr. and Mrs. Carvalho and son, Miss Vasconcellas and two sisters, Mr. and Mrs. Baldock and three children, Mr. Rays, and Mr. Cassidy.

Per Str. *Arabia*, 20th:

From Genoa.—Mrs. Hope and Miss Hope, Mr. Johnson, and Mr. Nowrojee Furdonjee.
From Suez.—Mr. Jacob Alexander.

Per P. and O. Str. *Aooca, 20th*:

From Southampton.—Mr. C. E. Smyth, Mrs. F. O. Gage. Mrs. Ling, infant and two children, Mr. C. O. Nicholetts, Mrs. Lee, Mr. and Mrs. Bickerdyke, Mrs. M. R. S. Pillay, Lieut. Baker, Mr. T. Greenland, Capt. Warren, Mrs. Tobin, Miss Minor, Mrs. Wright.

From Venice.—Capt. and Mrs. Clark, Mr. and Mrs. Stuart.
From Brindisi.—Major Sartorious, V. C., C. M. G., Mr. A. R. McDonald, Mr. A. O. Green, Mr. H. Kelly, Mr. N. J Rhide, Capt. Filgate, Mr H. A. Fowler, Mr. C. Wilson, Major B. Rogers, Mr. D. Maclean.

Domestic Occurrences.

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MARRIAGES.

STEWART—BANERJEA—At Calcutta, on the 6th January, by the Right Rev. the Lord Bishop of Calcutta, the Rev. R M. Stewart, M. A., of Worcester College, Oxford, to Millie, daughter of the Rev. K. M. Banerjea.

FREIRE-MARRECO—BAINBRIDGE—January 16th, at Christ Church, Byculla, Herbert Freire-Marreco, C. E., to Jane, daughter of G. P. Bainbridge, Esq.,

CHAPMAN—GREGG—January 20th, at Christ's Church, Byculla, Morris Chapman, late I. N., Commanding H. M. Indian Surveying Schooner *Constance*, to Annie Kate, youngest daughter of Charles Gregg, Esq., of Knaphill, Surrey.

WINCKLER—ANDING—December 28th, at the Methodist Episcopal Church, Poona, by the Rev. D. O. Fox, Mr. G. Walter Winckler, Mysore State Railway, to Fanny Ruth Anding.

DEATHS.

BELL—December 22nd, on board the P. and O. s. s. Malwa, between Port Said and Malta, John Fox Bell, Deputy Locomotive Superintendent, Great Indian Peninsula Railway, Bombay.

CURRY—January 17th, at Kirkee, the wife of Mr. J. Curry, of H. M. Powder Works.

PHILLIPS—January 9th, at Bhooj, at midnight, Mr. William Phillips, Chief Engineer to H. H. the Rao of Kutch, aged 46 years.

SOWERBY—December 24th, in London, after a short illness, Nina, the wife of William Sowerby, C. E, of Broach.

KEALY—January 16th, at his residence, Albion Place, Byculla, of apoplexy, Mortimer Kealy, Esq., County Galway, Ireland, aged 49 years.

Advertisements.

THE Weekly Meeting for holiness at Falkland Road Hall will be henceforth held on Friday, at 5 P. M.

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